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by

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Y SRI KAPALEESWARAR TEMPLE
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FOREWORD

I am glad the Sri Kapaliswarar Devasthanam, Mylapore, Madras, has come forward to publish these lectures on *Saiva Agamas* and I gladly accede to their request to write a Foreword to this publication.

Saiva Agama has been very little worked upon and whatever material is made available is useful. What is given in these pages by my friend, Sri A. Shanmugha Mudaliar, Retired Professor of Sanskrit of the Pachaiyappa's College, Madras, represents his lectures in the University of Madras, under the Prof. L. Venkataratnam Endowment, delivered in 1965. The author rightly emphasises first, the influence of Sanskrit and its close relation with Tamil, particularly in respect of *Saiva Siddhanta* and then, the equal importance of the *Agama* and the *Veda*, both of which are emanations from Siva. The extent of the *Saiva Agama* literature, the nature of the subject-matter of the *Agama* texts, the *Carya*, *Kriya*, *Yoga* and *Jnana* sections of the *Agama*, covering personal conduct and worship of Siva of the initiated Saiva, temple construction, consecration and worship, and the religion and philosophy of Saivism are all dealt with by the author in outline in the brief compass of thirty-four pages.

There is a great deal that the Saiva Devasthanams could do for the publication of *Saiva Agamas* and *Nibandhas*. As the *Agamas* are encyclopaedic in their treatment, their publication will have not only immediate value to the temples and their upkeep but also varied cultural interest. Whatever the prevalent opinion on religion and belief in God and temples, actual experience shows that there is an increased tempo in worship in temples by the public.

The author and the Kapaliswarar Devasthanam have done a piece of service to those worshippers who want to know something of the sacred texts on which temple-worship is based.

6-1-1972,
Madras.

Dr. V. RAGHAVAN.

PREFACE:

This book contains two lectures delivered by Professor A. Shanmugha Mudaliar in the year 1965 in the University of Madras under Professor L. Venkataratnam Endowment Lectures. The scope of this work is extremely modest.

"The Saiva Siddhanta System is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India. It is peculiarly the South Indian and Tamil religion". Thus observes that great Western scholar, whose epitaph bears the terse but significant line, "STUDENT OF TAMIL", Dr. G.U. Pope.

Saivism is the old pre-historic religion of South India, essentially existing from pre-aryan times and holds sway over the hearts of the Tamil people, and this system is proudly cherished as our richest heritage, a rare legacy handed down by seers and sages who experienced bliss in this very earth. The primary sources of Saivism are the 28 Sivagamas.

Vedas have also been regarded as the source of all Indian wisdom if they are interpreted in a very wide sense and they are considered as the fountain-head of all religion and philosophy. Saint Thirumular, author of "THIRU-MANDHIRAM" says the Agama, as much as the Veda, is truly the work of God ; the one (Veda) is general and the other (Agama) special ; though some consider these words of the Lord, the two antas to be different, for the great no difference exists. The entire spectrum of Vedas and Agamas is very well represented in his inspiring speeches. It aims at giving an overall idea that there is no difference between the Vedas and Agamas. A task like this is, indeed, difficult to perform. The author is therefore to be congratulated.

We are glad to send this small book on its journey among lovers of Saiva Siddhanta. We hope it deserves the welcome of all those interested in the spread of knowledge. We wish to express our sense of gratitude to the author.

Our heartfelt thanks are due to Dr. V. Raghavan, M.A., Ph. D., for his ready condescension in favouring us with a brilliant Foreword to this book. We shall be failing in our duty if we do not acknowledge the Hindu Religious and Charitable Endowments (Admn.) Dept., for having sanctioned to bring out the publication. We owe our thanks to M.L.J. Press for their excellent and timely work.

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PROFESSOR L. VENKATARATNAM, ENDOWMENT
LECTURES OF THE MADRAS UNIVERSITY, 1964-65

Delivered by

PROFESSOR A. SHANMUKHA MUDALIAR [ON 29-3-1965
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SAIVA AGAMAS AND THEIR RELATIONSHIP TO VEDAS.

Our India is the most ancient civilised country among the different parts of the world. It has been the main fountain-spring from which have flown all branches of culture—Religion, Philosophy, Literature, Sciences and Fine Arts. It will be but appropriate to quote here some sentences from Max Muller's address to I.C.S. candidates at Cambridge in the last century.

“What I wish to show to you, I mean more especially the candidates for Indian Civil Service, is that this India of a thousand or two thousand or three thousand years ago, aye! the India of today also if only you know where to look for it, is full of problems, the solution of which concerns all of us, even us in this Europe of the 19th Century.

If you have acquired any special taste here in England, you will find plenty to satisfy them in India and whoever has learnt to take an interest in any of the great problems that occupy the best thinkers and workers at home, need certainly not be afraid of India proving to him an intellectual exile.

If you care for geology, there is work for you from the Himalayas to Ceylon.

If you are fond of botany, there is flora rich enough for many Hookers.

If you are a Zoologist, think of Haeckel, who is just now rushing through Indian Forests and dredging in Indian seas and to whom his stay in India is like the realisation of the brightest dream of his life.

If you are interested in Ethnology, why! India is like a living ethnological museum.

If you are fond of archaeology, if you have ever assisted at the opening of a barrow in England and know the delight of finding a

fibula or a knife or a flint in a heap of rubbish, read only general Cunningham's Annual Reports of the Archaeological Survey of India and you will be impatient for the time when you can take your spade and bring to light the Vihārās or colleges built by the Buddhist monarchs of India.

The study of Mythology has assumed an entirely new character, chiefly owing to the light that has been thrown in it by the ancient Vedic Mythology of India.

Even the study of fables owes its new life to India, from whence the various migrations of fables have been traced at various times and through various channels from east to west. We may go back into antiquity and still find strange coincidences between the legends of India and the legends of the West without as yet being able to say how they travelled whether from east to west or from west to east.

Is there any country in which some of the most important problems of the science of language, say only the growth and decay of dialects or the possible mixture of languages, with regard not only to words but to grammatical elements also, can be studied to greater advantage than among the Aryan, the Dravidan inhabitants of India?"

Before I begin the subject, I shall just say a few words about the language of India since the Sanskrit Agamas have to be studied being supplemented by Tamil books. No doubt our country is multilingual and we learn that scholars studied almost all the languages. Cf. Thirumular's definition of a Pandit

பண்டிதராவார் பதினெட்டு பாடையுங்
கண்டவர் கூறுவர் கருத்தறிவாரென்க
பண்டிதர் தங்கள் பதினெட்டு பாடையு
மண்ட முதலரனறஞ் சொன்னவாறே.

There can be no doubt whatsoever with regard to the fact that Sanskrit and Tamil are the most ancient languages. Both Sanskrit and Tamil are believed to be divine in origin. The Agamas mention that word and sense are inseparable and interrelated. Both the language (Śabda Prapanca) and the world (Artha Prapanca) emanate from Godhood. From Para (God) emanates the Nāda—the sound, which is actuated by Bindu (Energy). By this action is born the group of Jivāksharas-(vowels) and their body is the group of consonants. Cf. Kāmika Āgama.

वाग्रूपो वाचकः प्रोक्तो, वाच्यस्त्वर्थात्मको स्मृतः ।

वाच्यवाचकयोश्चैव तादात्म्यं कचिदिष्यते ॥

नादो मन्त्र इति प्रोक्तस्स नादो जायते परात् ।

नादाद् बिन्दुस्समुद्भूतो बिन्दोराद्यस्स्वरो भवेत् ॥

तस्मात् स्वरद्वयं द्वौ द्वौ तेषां भेदास्त्रयोदश ।

स्वराः षोडश जीवाख्याः कादयो देहवन्मताः ॥

सङ्ख्या तेषां चतुर्विंशत् एव व्यञ्जनानि तु ।

प्राणोपाधिविभेदेन व्याप्तं तैरेव सर्वतः ।

तैरेव रचितं शास्त्रं परापरविभेदितम् ॥

Sanskrit grammer of Panini begins by enumerating the Sanskrit alphabet in 14 aphorisms called Māheswarasūtras ; about the origin of which Nandikeswara Kārikā says thus:

नृत्तावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम् ।

उद्धर्तुकामस्सनकादिमिद्वानेतद्विमर्शं शिवसूत्रजालम् ॥

Dandi says संस्कृतं नाम दैवो वागन्वाख्याता महर्षिभिः ।

Sanskrit is divine language handed over to posterity by sages. The most ancient Tamil grammer Tolkāppiyam has a section about the changes that take place when Sanskrit letters are adopted in Tamil. Of vowels, ऋ, ॠ, ॡ, and ॢ are not in Tamil and of consonants, the first and fifth of the varagās य, र, ल, व and ऌ fifteen in all, are Tamil letters. The rest are peculiar to Sanskrit, but used in Tamil by being converted into any one of the Tamil letter sounds.

ऋ becomes changed into இ or ழ as ऋषभं into இடபம் and ॠषि as இருடி, the three intermediate consonants of the five vargas into their respective primaries, ज in 'o ய, श into ஈ ன ய ஷ into ஈ ன ட, स into ஈ ன த, ह into ஈ ன க, क्ष into க் க, ending ई into இ and ending आ into. ஐ.

The Dīrgha, Guna, Vṛddhi Sandhi Rules in Sanskrit are adopted in Tamil. Thus this ancient Tamil Grammer shows clearly that Sanskrit was not only known and learnt but was also adopted in Tamil language with grammatical modifications. From an impartial comparative study of ancient Tamil Literature, it can be proved incontrovertibly, that most of the Tamil authors were scholars

in Sanskrit also. The Tamil Kālika Khanda of Skānda Purana reads as குடமுனிக்கு வலியுறுத்தார் கொல்லேற்று பாகர்; the Upadesa Kanda also says திராவிடமெனப் பெயரிய மாபாடைக்கு இலக்கணஞ் சிவபிரான் அகத்தியனுர்க்கு அருளிச் செய்தான், and Iraiyanar's Kalaviyal Urai asserts, thus: அகத் தியனாரோடு தலைச் சங்கமிருத்தி தமிழாராய்த்தார்.

All these establish that Tamil Grammar was taught to Agasthiya by Siva and His Kumara. There are innumerable devotional hymns in Thevara etc. which call Sanskrit and Tamil as two eyes. Sanskrit and Tamil from the origin have been growing hand in hand being complementary to each other. I have to speak on this aspect of language, since the subject which I am going to deal with, is mostly pertaining to the Tamilians. Though the Āgāmas are in Sanskrit and their philosophy has been promulgated in ancient Sanskrit works, most of them are not known; nor available and even if available not easily understandable unless the tradition and the way of interpretation are known. But this tradition has been kept alive in Tamil language in Tirumular's Thirumandiram, fourteen Saiva Siddhantha Sastras, many Kattalais and commentaries, besides stotras replenished with Agamaic principles. A good knowledge in Sanskrit and Tamil is necessary to have complete grasp of the various aspects of the Agamas.

Coming to the subject, Āgamas are a branch of religious and philosophic literature of very ancient age. All references in religious and philosophical texts trace their original authority to both the Vedas and Agamas by the common appellation Sṛti i.e., revelations. These are accepted as Āpta or Śabda Pramāṇam, one of the most important modes of proof in determining that, which is not perceptible by the other Pramāṇas like Pratyaksha and Anumāna. Even we, the highly evolved animate beings, are not able to know wherefrom we have come and whither we go after death, even after such advanced development of science. Medicine cannot prevent our death. Birth too is not in our hands. We are not born out of our own free will, nor are our parents, of whom we are born, the real makers of our body or life. A parent who wants a son gets a daughter or *vice versa*. One who wants to practise birth-control is the father of many a child. One who yearns to have a child is not blessed with one. From these, it is crystal-clear that our parents are not our creators. That is what the Veda says य ई चकार न सोऽस्य तत्त्वं वेद He who impregnated does not know its truth. Leave aside our past

and future. What about our present life? Our knowledge is so limited, erroneous and beset with dangerous consequences. Unless we depend on some good guidance, we mistake the body for our soul and spend our entire life for the sake of this body which is going to perish sooner or later. We little bestow our attention to our precious soul. A poet says

पतितः पशुरपि कूपे निःसर्तुं चरणचालनं कुरुते ।
धिक् त्वां चित्त भवान्वेरिच्छामपि नो विमर्षि निःसर्तुम् ॥

See how beautifully and emphatically Sankaracharya appeals to fellow-men in his Bhajagovindam.

बालस्तावत् क्रीडासक्तस्तरुणस्तावत् तरुणीरक्तः ।
वृद्धस्तावच्चिन्तामग्नः परे ब्रह्मणि कोऽपि न लग्नः ॥
कस्त्वं कोऽहं कुत आयातः का मे जननी को मे तातः ।
इति परिभावय सर्वमसारं विश्वं त्यक्त्वा स्वप्नविचारं भजगोविन्दम् ॥

To men who long to have true knowledge and get liberated from this vicious cycle of birth and death, the Vedas and Agamas are intended.

Vedas are accepted by not only our countrymen but even by foreign indologists as the most ancient literature known to the literary world. Max Miller says "They (Vedas) are to us unique and priceless guides in opening before our eyes tombs of thought, richer in relics than the royal tombs of Egypt and more ancient and primitive in thought than the oldest hymns of Babylonian or Acadian poets. Whatever may be the date of the Vedic hymns, whether 1500 or 15000 B.C. they have their own unique place and stand by themselves in the literatures of the world. They will always retain their peculiar value far superior to the oldest chronicles, far superior to the most ancient inscriptions, for every verse, nay ! every word in them, is an authentic document in the history of the gratest empire-the empire of the human mind as established in India in the second millennium B.C." According to tradition, the mīmāṃsakas assert that the Vedas are Apaurusheya and Nitya. According to the Vedanta school, the Vedas are the revelations of the Supreme god at the begining of creation. Those revelations were heard by competent sages and passed on orally to posterity.

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै and
युगान्तेऽन्तर्हितान् वेदान्सेतिहासान् महर्षयः ।
लेभिरे तपसा पूर्वमनुज्ञातास्वयंभुना ॥

The ancient Tamil Literature has abundant references to Vedas.
I shall just quote a few :

நிறைமொழி மாந்தர் ஆணையிற் கிளந்த
மறை மொழி தானே மந்திரமென்ப (தொல்காப்பியம்)
“ஓதிய வேதத்தொளியுறி னல்லது போதார்” and
“நான்மறை மரபிற்றிமுறை யொருபால்
முத்தீச் செல்வத்து நான் மறைமுற்றி” (சிலப்பதிகாரம்)
“நரம்புறு தென்விளிநவின்ற நான்மறை” and
“மாமலர்த் தெரியலான் மணிமிடற் றிடைக்கிடந்த
சாமகீத மற்று மொன்று சாமி நன்கு பாடினான்”
(சீவக சிந்தாமணி)

“சார்பிற் றேன்ற வாரண வேதத்
தாதி யந்தமில்லையது நெறியெனும்” (மணிமேகலை).
“நாத்திகமல்லது சொல்லையாயின் முனைய்யந்த
சாத்திரமாவது வேதமன்றோ வதுதான் சுயம்பு” (நீலகேசி)
“வேதத்தை விட்ட அறமில்லை வேதத்தின்,
ஓதத்தகு மறமெல்லாமுள தர்க்க,
வாதத்தைவிட்டு மதிஞர் வளமுற்ற,
வேதத்தை யோதியே வீடு பெற்றார்களே” (திருமந்திரம்)

Along with the Vedas, tradition claims the Āgamas also as having emanated from the same god as the derivative meaning of the word itself denotes. I shall just quote what Puranas say about the Āgamas. The Sūta Samhitā claims that the Puranas of Vyasa are as authoritative as Āgamas produced by Śiva.

अष्टादशपुराणानां कर्ता सत्यवतीसुतः ।
कामिकादिप्रभेदस्य यथा देवो महेश्वरः ॥

Sankara Samhitā says that Vedas are in the middle of the mouth, the Akshras in the teeth, and the Āgamas in the tongue of Śiva.

आस्यमध्ये स्थिता वेदा देवदेवस्य भूसुराः ।
अक्षराणि तु दन्तेषु जिह्वायां तु शिवागमाः ॥

Kūrma Purāna says:

निर्मितं हि मया पूर्वं श्रौतं पाशुपतं शुभम् ।
गुह्याद्गुह्यतमं सूक्ष्मं वेदसारं विमुक्तये ॥
वेदाभ्यासरतो विद्वान ध्यायेत् पशुपतिं शिवम् ।
एष पाशुपतो योगस्सेवनीयो मुमुक्षुभिः ॥

Haradatta in the Śṛtisūktimālā points out the purpose of the Vedas and the Āgamas in

वेदः प्रमाणमिति संगिरमाण एव
दिव्यं तवागममवैति जनः प्रमाणम् ।
त्वद्ध्यानवाक्यविषयौपयिकैः पदार्थैः,
आचूडमाकलितविग्रहमाचमूलात् ॥

Āgamas are of various groups presenting the supremacy of Siva, Sakti, or Vishnu. The two prominent Āgamas, of Vishnu are Pāncarātra and Vaikhāṇasa. The Āgamas pertaining to Sakti are numerous, the most important of which are Kulārṇava, Tāntrarāja, Kāmakaḷāvilasa, Kālivilasa, Mahā Nirvana etc. Of the Saiva agamas there are two branches—one in South India and another in Kashmir. Siva is said to be the author of the Siva Sutras, the original work of Advaita Saivism—peculiar to Kashmir. This tradition has been handed over to posterity by Vasu Gupta and Somānanda. Very little is known about Vasu Gupta. He is said to have discovered on a rock in a peak of mount Mahādeva certain Sutras which were inscribed on it. He came to know of its location, by Siva who appeared to him in a dream and by His grace understood the meaning of the sutras and wrote the Spandāmṛta. Somānanda gives us an account of his lineage. From that, we learn that Siva as Srikanṭha commanded Sage Dūrvasas to teach anew the Siva Āgamas. Dūrvasas accordingly produced by his mind Tṛyambaka and taught it to him. In the same way each taught the tradition to his mind-born son upto the 15th generation. The fifteenth married a brahmin girl and got a son named Sangamāditya. He wandered from place to place and finally settled in Kashmir. From him, came this lineage of Varshāditya, Arunāditya Ānanda and Somānanda. Kallata and Somānanda seem to be pupils of Vasu Gupta. Kallata is the author of Spanda. Kārikas, Spanda Vṛtti, Tattvārtha Cintāmani and Maduvāhinī.

Somānanda wrote Siva Dṛṣhti. His pupil Utpalācārya wrote Pratyabhijnā Kārikas. Utpala's son and pupil is Lakshmana. His pupil is the great Abhinavagupta Acharya the commentator of Bharatā's Nāṭya Sastra and Ānanda Vardhanās Dhvanyāloka. His works on Kashmir saivism are Tantrāloka, Tantra Sāra, Pratyabhijnā Vimarśinī, Pratyabhijna Vṛtti, Vimarśini etc. His pupil Kshēmarjāja wrote Siva Sūtra Vimarśini, Pratyabhijnā Hṛdaya, Spanda Sandoha etc. All these authors seem to have flourished in the ninth century.

Taking the branch followed in South India, according to tradition presented in the books themselves, the agamas otherwise called as Tantras, Mantras and Siddhānta are of two forms namely Avabōdha Rūpa and Śabda Rūpa. The former is the eternal Siva Jnāna which is in Para Siva—who is free from Mala, who has no Ādyanta, who is self luminous and who is grace incarnate. The latter is the revelation of the same Jnāna in the form of the Śabda through śiṣya paramparā. The formless Paraśiva on account of grace to liberate the souls from Malas, assumes the form of Sadāsiva with five faces called Īśāna, Tatpuruṣa, Aghōra, Vāmadeva and Sadyojāta. Through the Īśāna, he reveals the 28 Agamas namely:

कारणं कामिकं चिन्त्यमजितं योगजं तथा ।

सहस्रं सूक्ष्मदीप्तौ च सुप्रभेदोऽशुमान् भवेत् ॥

निःश्वासं विजयञ्चैव स्वायंभुवमथानलम् ।

विमलं मकुटं चैव वीरञ्च रौरवं तथा ॥

चन्द्रज्ञानञ्च बिम्बं च ललितं प्रोद्गीतं तथा ।

सन्तानं सिद्धशर्वोक्तं पारमैश्वर्यमुच्यते ॥

वातुलं किरणञ्चैव अष्टाविंशतिसंख्यया ॥

and 207 Upāgamas. Most of these books are known only by reference and quotations. Some books which have been printed in Grantha Script about half a century back are not available. Some have been re-printed. The quint-essence of all these books is found in the Tamil Thirumandiram of Saint Thirumoolar. His life is presented by Sekhizar in the Thiruthondar Puranam. According to that, there was a shepherd Moola by name, who used to graze the cattle with kindness. One day while grazing, he suddenly died and the cattle stood around him with immense grief. At that time a Siddha who flew in the sky saw the grief of the cattle and so he left his

body somewhere and entered into the corpse of Moola only to please the cattle. The next day, when he wanted to re-enter into his own body, it was not to be found. He understood the divine order that he should remain in the mortal world and write in Tamil the gist of Siva Agamas. He did so and then reached Goodhood. In the Thirumanthiram, he himself says that he inherited this knowledge from the sisyparamarā of Nandi. He also says that proficiency in both languages-Sanskrit and Tamil is necessary to know God.

மாரியுங் கோடையும் வார்பனி தூங்கநின்
 நேரியு நின்றங்கிளைக்கின்ற காலத்து
 வாரியமுந்தமிழும் முடனே சொலிக்
 காரிகையார்க் குங்கருணை செய்தானே.
 அவிழ்க்கின்றவாறு மதுகிட்டு மாறுஞ்
 சிமிட்டலைப் பட்டுயிர் போகின்றவாறுந்
 தமிழ்ச்சொல் வடசொல்லெனு மிவ்விரண்டு
 முணர்த்து பவனை யுணரலுமாமே.

There are innumerable works in Sanskrit and Tamil, both on the religious and philosophical teachings of the Agamas. Sivāghra Yogi's Bhashya on the Sivagnana Bodha Kārikas and Umāpathi Sivacharya's Bhashya on Paushkara Āgama, Asthaprakaranas comprising Tattvaprakāśikā, Tattvasaṅgraha, Tattvatrayanirṇaya, Bhoga-Kārika, Paramokshanirāsa and Ratnatraya in Sanskrit are the most important of the works. There are 14 works in Tamil which form the basis of Saiva Siddhantha. They are Tiruvundiyar and Thirukalirruppadiyar of Uyyavanda Devanar, Siva Gnana Bodham of Meykanda Devar, Sivagnana Siddhiar and Iruba Irubathu of Arunandi Sivachariar, Unmai Vilakkam of Manavasakam Kadanthar, Sivaprakasam, Vinā Venbā, Porirri Pahrodai, Kodikkavi, Nenju Vidu Thūthu, Unmai Neri Vilakkam and Sankarpa Nirākaranam of Umapathi Sivachariar. It will be interesting to note that Umapathi Sivachariar is the author of the great Paushkara Vṛtti in Sanskrit as well as 8 of the 14 Tamil siddantha sastras. Sivagha Yogi the Bhashyakara of the Sanskrit Sivajñana Bodha is one of the oldest Tamil Commentators of Sivajñana siddhiyar. Mādhava Sivajñana Yogi a great Sanskrit and Tamil Scholar, who has translated into Tamil Annambattiyam and Haradatta's Pāñcharathna Malikā is the Author of the great Tamil Bhashya to Maigandar's Sivagnāna Bodham which is the only work of the Bhasya style in Tamil.

I am not entering into the discussion whether Sanskrit Agamas are the Original from which the Tamil works came or *vice versa*. The tradition is that Sanskrit Agamas are the Original. Madhava Sivaj-nana Yogi has said in his Bhashya that Meykantar's Sivajnana Bodha is based on Raurava Agama. But modern critics owing to various reasons, other than literary, do not accept it. I leave it for impartial critics to draw their own judgment.

I am not also going to bother myself with regard to the date of the Agamas. Critics with a bias will certainly ascribe a late date for them. Anyhow the Agamas must be earlier than the South Indian Temples, since they are constructed as per rules prescribed in the Agamas and the worship in the temples is also carried on from their inception according to the Agamas. Archaeologists, Epigraphists, Historians may be able to show the antiquity of the temples. The inscriptions on the walls of the temples may disclose the dates. But these too are not correct ; because many of these temples were renovated at various periods. The exavations as from Mohanjadharo and elsewhere will prove that there were temples, Sivalingas, and idols which have become dilapidated and immersed in the bosom of the earth. It is humanly impossible to discover from the depth of the earth the oldest relics of idols and archeological sculptures. The mythologies of the temples narrate the installation and consecration of the chief idols in the temples. If those stories are to be considered historical, the date will be the beginning of Kaliyuga, nay even earlier. Valmiki's Ramayana, Bhasa's Pratima Nataka indicate the existence of the temples before their periods, that is 10th century B.C. Some how or other, we have been attaching too much importance to the old. But times have changed now and we become more critical. Even Kalidasa of the First Century B.C., said पुराणमित्येव न साधु सर्वम् though in a different context. Many a quarrel may be avoided if undue importance is not attached on the relative antiquity or posterity.

Now, I shall take up the subject-matter of the Agamas. Agamas are so called because they have come from god. The other name for Agamas is Tantra which is thus defined.

तनोति विपुलानर्थान् तन्त्रमन्त्रसमन्वितान् ।
त्राणञ्च कुरुते पुंसां तेन तन्त्रमिति स्मृतम् ॥

Since these expatiate on the great characteristics of the Tatvas or Principles of the Universe and Mantras or Hymns and thereby protect the people, these are called Tantras from the root Tan=to spread and trā=to protect. These are also called Mantra Sastra and Mantra is also defined thus.

मननं सर्ववेदित्वं त्राणं संसारसागरात् ।
मननत्राणधर्मित्वात् मन्त्रमित्यभिधीयते ॥

Manana consists of 2 roots man=to think and trā=to protect. Thereby Mantra consists of Mananam *i.e.*, cognition and meditation and Trānam protection from the cycle of birth and death. The Agamas treat about various topics-chief of which are Town planning, Architecture of temples, Astronomy, Geology, Laying out of gardens, Digging up tanks, Ichonography, Installation and consecration of idols, Daily worship, Special weekly, fortnightly, monthly and annual festivals, Modes of worship in public temples, Daily routine of work to be done by individuals for themselves and for society, Character building, Discipline for concentration and meditation, Religion and Philosophy, *etc.*

First I shall take up Town Planning. The Agamas say that a proper time is to be chosen for any work to be done. This subject is elaborately dealt with in Chapter called Kāla Vidhāna. Here we find that Uttarāyana except Māgha (Masi) Month, Karthika and Tulā (Ippasi) months of Dakshinyana are suited for quick conclusion of work taken. Suklapaksha (Lunar fortnight) is good. First seven days of dark fortnight are tolerable. Of Tithis, Prathamā, Dvitiya, Navami, Purnami, Ṣaṣṭi of Krishna paksha and Amavasya are not suited for beginning a work. Asvini, Rohini, Mīrgāśīrṣa, Punarvasū, Uttirā, Hasta, Swathī, Anuradha, Uthirashadā, and Uttira Phalguni are stars favourable for secular work. Ārdrā, Pūṣa, Viśākhā, Pūrvāṣāḍā, Satabhishak, Purvasatadhārā are stars suitable for religious work. All days except Tuesday, Saturday and Sunday are good for any work. House should not be built during Sūryāstangata. No auspicious thing should be done when Guru is Astangata. No installation of idol should be done when Śukra is Astangata. In this way many details are given with regard to the selection of proper time for doing secular and religious deeds. A thing that is done in proper time is successful. Hence probably the English Proverb "well begun is half done". Another chap-

ter designated as Nimitta Parikshā Vidhi indicates by good and bad omens—the future. A knowledge of this will safeguard one before beginning a thing. Chapter named Bhūparīksha Vidhi speaks about 12 varieties of earth, their characteristics and what is suited for which purpose. The modes of test of the earth are also defined. This is very useful for students of Geology. The next chapter is Pravesa Bali which defines what puja is to be done when entering a site for construction. This is generally known as Vāstu Śānti, which is intended to drive away the evil spirits that may be in that place. Bhūkarshana Vidhi lays down that the plot must be tilled and cultivation done and the crops must be left to be eaten by the bulls. The bulls selected for tilling must be strong and free from any defects. No obstacle should take place while tilling, like the plough being caught in stone or the ropes of the bulls breaking asunder. Such a thing is indicative that the site is not auspicious. The bulls, cows and calves must remain on the site at least for three nights, saturating the site with their dung, urine etc. Mānōpakarana Vidhi defines the preparation of the scales and the materials necessary for measuring. Pada Vinyāsa Patala speaks about the distribution of the site allocating different gods, stars etc., as presiding over them, generally known as Āyādi. Many other rituals are prescribed before the actual starting of the construction. Twelve varieties of laying out streets in the village are defined in Daṇḍikā vidhi patala. Gramādhi Deva'ā Sthāna Patala locates the places in a village where temples of different deities are to be built. Siva's temple in the middle, Vishnu's in the west—Ganesa's in the south-west, north or north-west, Durga's in south etc., Some chapters speak about the extent of the houses. No house should project in the streets. There are many chapters which give plans of houses of different designs. One chapter allocates accommodation to different communities in different places. The place where scholarly Brahmins live in the proximity of the temples is Agrahāra. Ordinary Brahmins and other communities live in grāma. Gramathikārīs with their servants live in Kutikāṇ. Nagara is the place where persons of all communities live and carry on trade. Paṭṭaṇa is on the sea shore where all the communities and the foreigners live and carry on trade. Vassal kings live in Śibiram. Elephentry and Cavalry are stationed in Senāsthāna. Maṭha gives boarding and lodging to Sanvasins and guests. Astrologer, clerk, physician, barber, druggist, remover of poison, artisan and priest are said to be the eight limbs of a village

and they live in the surroundings. These twelve—Vaisya, Kulāla, Nāpita, Pushpajīvi, Vāditrajīvi, Prāni Jīvi, Chakra Jīvi, Vaidēhaka, Tantuvāya, Karmakara, Rajaka and Caṇḍāla are subsidiary to the Angas and they have to live still outside. All these chapters speak about the selection of the place, making it fit by laying out of the streets, setting apart places for residences of various communities and for different temples. This distribution is for removing conjection and for hygenic purpose.

Next I take up the Architecture of the temples. Elaborate details with regard to the extent, division into various prakāras, garbagriha, Ardhamandapa, Mahamandapam, sub-shrines, vimānas etc. are given. Vṛtta, Caturaśra, Shaṭkōṇa, Ashtakona, gopṛshtha, Hasti prshtha, Rāja gopura are some important varieties in style of tower. Ēkadala, Sāntika, Paustika, Adbhuta are some varieties by measurement. The entrance of gopura consists of various stages of architecture from the floor to the top *viz.*, Upapita, Adhishtana, Pada, Varga-Prasthala, and Stupi. All sorts of constructions which we see in the different temples are mentioned in this portion of the Agamas. Separate books in Sanskriti and Tamil exist in this subject alone. The Stapathis are the class of people who possess a knowledge of these by heridity. But modern archacologists who are not versed in old tradition ascribe new names and periods for the various kinds of constructions as if founded by Pallavas or Cholas etc. The fact is that they have chosen from the Agamas different varieties for constriction according to their fancy.

Next I take up Iconography. We have in our country two types of idols one of stone and another of panchaloha generally called as Bronze. Varieties of stone are mentioned and the method of selecting suitable stone is also given. The five metals gold, silver, copper, lead and iron in a certain proportion are molten into an alloy with which the bronze images are cast. In Siva temples the main idol is Siva Linga and his consort is next in importance. Next in order are Surya, Vinayaka, Subrahmanya and Bhairava. Many other, parivara devatās and Nava Grahas are also mentioned. Images of 63 saints and Santanacāryas are had in big temples. Different forms of god Siva are enumerated as 64. These are called as Ashtāshta Mūrtas. Individual temples have idols representing their mythology. Madura has sculpture of the 64 leelas performed by god Sundareswara in Madura,

narrated in the Halasya Mahatmya in Sanskrit and Thiruvilaiyadal puranam in Tamil and the famous Kavya Siva Lilarlava of Neelakanta Dikshta. All these idols are representing one god Siva alone, with his indivisible Sakthi as goddess. Different activities of the same god are presented in these idols. They are all symbolical and allegorical. This aspect I shall elaborate in my next lecture along with other topics which will come under religion and philosophy of the Agamas.

One more topic that I want to present before you today is the relationship of the Agamas with Vedas. At the outset I have pointed out that according to tradition Vedas and Agamas emanate from the same god and are considered as Āpta, Śabda or Āgama Pramāna by the Āstikas. Both are revelations to the people of things that can't be known by physical knowledge nor even by science. Even western scholars and scientists have accepted after long and laborious researches the existence of a power called god who cannot be seen in the laboratory. Even the soul is not traceable. Sir James Jeenes says in his "Mysterious universe"—"Is a living cell merely a group of ordinary atoms arranged in some non-ordinary way or is it something more?" Is it merely atoms or is it atoms plus life? Or to put it in another way, could a sufficiently skilled chemist create life out of the necessary atoms as a boy can create a machine out of Maccano?". So, both Vedas, and Agamas are intended for seekers of mystical truth. While Vedas are restricted to the three varnas, Agamas are open to all. Vedas consist of three parts—the Stotras, Brāhmanas and Āranyakas which speak about the rituals and sacrifices and Upanishads which are philosophic discourses. Likewise, the Āgamas consist of four divisions viz Caryā, Kriyā, Yoga and Jñāna. In the first 3, we have all the modes of individual and group rituals—secular and religious to be practised by believers in religion. Caryā and the Smṛtis are almost of the same character presenting the daily routines, the Samkaras etc. In addition to the Upanayana of the Vaidikas, we have here the Dīkshā which is of three degrees viz., Samaya, Viśeṣa, and Nirvāṇa. Just as Upanayana is expected to lead the people towards philosophical pursuit so also Dīkshā initiates the people into divine mysteries step by step. Kriyā refers to Siva Pooja including Agri Kārya. Yoga refers to meditation corresponding to Patanjali's Yoga system. The Jñānapada is equivalent to the Upanishads. But in the Āgamas we don't have the

strotras corresponding to the Samhitās of the Vedas. That is because, these hymns are taken as Part of the Agamas to be used at occasions prescribed. Bhasma and Rudrāksha which are the most important in Saivism are spoken of in the Upanishads—Bhasmajabālopanishad and Rudrākshajabalopanishad. But there may seem to be one apparent difference between the vedas and the agamas. While vedas pray to many gods, the agamas proclaim that Siva is the only god that exists. Actually, there is no difference because the vedas according to traditional interpretation are not speaking of many gods. The various gods like Indra, Agni, Varuna, Yama, Kubera, Vishnu, Rudra, Ushas, Pūshā, Soma, Rātri, Dhyāvāprtnvi etc., are only limbs of the Supreme God Siva who is the Central figure in the Vedas in the Sri Rudra of Yajus. The vedas themselves declare that god is one and having no second एकमेव अद्वितीयम्

That god is substantiated as Siva at many places—to mention a few here—

ईशावास्यमिदं सर्वम् ॥

यः परः स महेश्वरः ॥

सर्वो वै रुद्रः ॥

अम्बिकापतये उमापतये ।

यो वै रुद्रस्स भगवान् भूर्भुवस्सुवः ॥

विश्वरूपाय वै नमः ॥

तस्मै नमस्तस्मै त्वा जुष्टं नियुनज्मि यस्मै नमस्तच्छिरः ।

हराय कृशाय शर्वाय शिवाय भवाय महादेवाय उग्राय ॥

पशुपतये रुद्राय शङ्करायेशानाय स्वाहा ॥

शिव एको ध्येयश्शिवङ्करस्सर्वमन्यत् परित्यज्य ॥

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।

तदा शिवमविज्ञाय दुःखस्यान्तो भविष्यति ॥

and above all, the Bharga Śabda in the Gāyatrī refers to Siva. So, god Siva is the soul of the Vedas and the other gods are personifications of the five elements ; sun and moon marking time, and soul—these eight—constituting the body of Siva. All the Nāndi slokas of Kalidasa point out this aspect. Srikantā Śivacarya declares “ I do not find difference between the Vedas and Agamas. Veda also is Sivagama”

वयं तु वेदशिवागमयोर्भेदं न पश्यामः, वेदोऽपि शिवागमः ॥ Cf.

வேதமோடா கமம் மெய்யா மிறைவனு
 லோதும் பொதுவுஞ் சிறப்பு மென்றுன்னுக
 நாதனுரையிவை நாடிவிரண்டந்தம்
 பேதம தென்னிற் பெரியோர்க்கபேதமே.

SAIVA AGAMAS—THEIR RELIGION AND PHILOSOPHY.

In the previous lecture, I spoke about the Saiva Agamas, their subject-matter and their relationship to the Vedas. Today's subject is about the religion and philosophy of the Saiva Agamas. As I have already pointed out, the Agamas are the revelations of god Siva through his Ūrdhvamukha. The Vedas themselves admit that Īśāna face is the source of all branches of knowledge.

ईशानस्सर्वविद्यानाम्

The Kamika Agama says thus:

आदावभूद्विधा ज्ञानमधिकारप्रभेदतः ।
पराऽपरविभेदेन पतिपश्वर्थदर्शकः ॥
शिवप्रकाशकं ज्ञानं शिवज्ञानं परं स्मृतम् ।
वेदाद्यमपरं ज्ञानं पशुपाशार्थदर्शकम् ॥
यथा विलक्षणं चक्षुः क्षपायां नृविडालयोः ।
तन्त्रं पाशुपतं चान्यं पुराणं धर्मशास्त्रकम् ॥
इतिहासं षडङ्गं च ऋग्यजुस्सामसंज्ञकम् ।
अथर्वणं तथा बौद्धं चार्हतं मतमेव च ॥
ऊर्ध्वश्रोतोऽक्षपाच्छास्त्रादपरं मतमेव च ।
कामिकादि शिवज्ञानं मूर्धा भगवतस्सदा ॥
इतराणि महेशस्य हृत्कण्ठाद्यङ्गकनि वै ।
पूर्वक्षतया तानि कथितानीह शम्भुना ॥
हेयोपादेयवस्तूनां निर्णये परमार्थतः ।
तत्सर्वमधरीकृत्य शैवसिद्धान्त ईरितः ॥

Knowledge is of two kinds—Apara (lower) and Para (higher). The Sastras which deal with Paśu (soul) and Pāṣa (Bondage) are lower ; while that which speaks about god is higher. The difference between these 2 is like the eye-sight of man and cat in night. But both have been revealed by the same god according to the intellect of the people, just as various syllabi are prescribed by educational authorities so as to suit various grades of students from the infant to the post-graduate.

The pupil of the elementary school cannot at all understand advanced subject and there is no use of teaching it to him. By degree the boy has to develop his intellect. Similarly though all sastras have been produced by the same god, all are not of the same standard. From the Carvaka (the materialist) to the Vedānta Siddhānta, we have an ascending ladder. The lower one is considered as Purva Paksha, while the higher one becomes the Siddhānta. Corresponding to the states of philosophical outlook, the religious practices also vary.

Yajña or sacrifice was considered as the most important part of religious worship, according to vedas. Most of the religious practices are common to vedas and agamas; while certain things are peculiar to Saivism. I shall first mention a few of the common things. The rituals of the Agamas are arranged in two Paddhatis by Aghora Sivacārya and Somasāmbhu sivatāra. The vedic rituals are prescribed in the Kalpas, Gṛhya and Śrauta Sūtras. The Saiva Paddhatis speak of 16 auspicious rituals from the conception of a jeeva till his marriage which are to be performed in prescribed modes and with Pancabṛmha and ṣaḍaṅga mantras. They are R̥tusangamana (first menstruation of a girl), Garbhādhāna (conception), Pumsavana (making the embryo a male one), Sīmantha (Protection of the pregnant women), Jātakarma (ceremony at the birth of a child), Karna Vedana (ear-boring), Utthāpāna (purification of the lying-in-chamber), Nāmakarana (naming of the child), Upanishkarmana (taking the child out of the house for the first time), Annāprasana (feeding of the child), Pinḍavardhana (nourishment of the child), Kshaura Karma (tonsure), Upanayana (sacred thread), Kaṇḍōpakaraṇa and Kaṇḍamochana (bachelorship), Samavartana (return from Gurukula and Vivāha (marriage). The same are found in the Vaidika Anushtana also with veda mantras. Both the Agamas and Vedas ordain that these should be performed and thereby happiness in this world and the other is secured. Non-performance is punishable.

श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः ।

इह कीर्तिं मवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥

The mantras and the rituals that are used in all these may seem to be a waste to the non-believer and perhaps it may not be possible to prove their efficacy scientifically and rationally. But by practice and by pratyakyaśha pramāna, we can see that those who have been

performing these, according to rules are healthy and prosperous, whereas the same is not assured to others. Whatever else may be the reason, undoubtedly there is a psychological influence which cannot be overlooked.

Then we have a list of daily duties from waking up, till going to sleep, which go by the name of Āhnikās. These too are common to vedas and agamas.

As to the special form of worship we find that there is difference between the vedic follower and the saivas. **Panca Yajnas** are ordained by the Smitis. Thus

ऋषियज्ञं देवयज्ञं भूतयज्ञं च सर्वदा ।

नृत्यज्ञं पितृयज्ञं च यथाशक्ति न ह्यपयेत् ॥

But we don't find Siva Puja as a part of daily obligatory duty. The Agamas insist that Siva Pooja is to be done by those who have been initiated with Diksha. Homa with Samhita Mantras is prescribed at the end of Siva puja.

Siva Puja is elaborate with different Angas. By Diksha from the Acharya, the Sishya gets the Right to do Siva Puja and learns the mantras and methods of worship. Mantras with Bija Aksharas and endings, Mudras-symbols made by the folding and intermixing of fingers in various ways, Āsanās or poses of sitting etc. are to be learnt from the guru. The Siva Puja is two fold Ātmārtha and Parārtha. The former is that worship which is done by individuals at home for their own benefit. The latter is the worship that is done in public temples for public prosperity. Ātmārthapuja can be performed in 6 places. Thus:

क्षणिके चललिङ्गे च स्थण्डिले मण्डलेऽपि च ।

कौतुके भक्तिचित्रे वा आत्मार्थचिन्तनमारभेत् ॥

The worshipper after taking his bath and wearing freshly-washed clothes is to perform the Sāiva Anusthana and the Panchakshara and Siva Gāyatrī Japa. Then the Siva Puja is to be done in the following order. Puja to Surya, Dvaradevas and Nandi, purification of the place and materials, Ātma pooja i.e., Conversion of the self into God by सोऽहं भावना, Consecration of God in Kumbha with homa, Consecration of Linga and the parivāra mūrtas by Āvāhanās etc., by showing particular mudras uttering mantram and meditating on their meaning, Abhisheka, Alankara, Shadadhganyāsa i.e. allocat-

ting varnas padas, mantras, tatvas, kalās and bhuvanas in the different limbs of god, Naivedya, Archana, Dipārādhana, Upachara, Stotra, Pārāyana, Agnikarya, Aikikrāna, Chandeswerārpana, and Nyāsa of Linga with Parivaras in the Petaka.

One peculiarity in Siva Puja is this. While Siva in his natural form is beyond the conception of human being and knowledge of Him can be had only by Jñāna and by His grace, there are 64 assumed forms of Siva called Sakala Rūpa. Of these all except the first three namely Linga, Lingodbhava and Mukhalinga, are of human form with extra hands and legs and with various kinds of weapons and mudras in their hands. Some of these are presenting the mythological stories which are themselves allegorical. Some of these are fearful forms, which are found only in the sculptures of temples, but not worshipped at home. Some of the calm murtas are worshipped and this is called Vighraha Ārādhana. The beginners of worship have to start with Idol worship, as they cannot concentrate on the abstract aspect of godhood, which is possible only in advanced stage of yoga. In between these two, is the Siva Linga which is rupārupā i.e., a mixture of form and formless. There is some form visible but not having Karacarānadyangas, like a human being. Having some symbol before the eyes, the mind is trained to think of metaphorical and mantra śarīra in that Sivalinga. That is why in the limbs of the Siva Puja we find all the animate and inanimate principle attributed to the Siva Linga from its pītha to its head. When I deal with the Saiva philosophy I shall enumerate on these tatvas. As regards the other murtās also, they are not only representations of mythological adventures of Siva; but also symbolical interpretation of various truths. To define each of these is not possible in the scope of this lecture. But I shall for instance point out the form of Sadā Nṛtta Murtā usually known as Naṭarāja. This mūrta is symbolising the Panchakṛtya or Cosmic principles consisting of creation, protection, dissolution, concealment and grace. The ḍakkā (small drum), that is in his raised right hand represents creation. The rotation of the drum produces sound. Rotation is Sakthi or Energy which produces the Nādatatva, from which is born the Sabdaprapanča as well as Arthaprapanča. The syllable अ (अ) is the first of the alphabet which symbolises creation. It is the first of the three syllables that constitute the Pranava wherein Akāra represents creation, ukāra protection, and makāra dissolution. The Ahbayahasta represents

protection. The Agni in the raised left hand represents dissolution, as fire is capable of dissolving any substance. The right foot that tramples the Apasmāra, called Muyalakam in Tamil, is concealment. The raised left foot, which is pointed out by the left hand, is grace. Kuncitapāda or தூக்கிய திருவடி is sought after by all devotees for liberation. This interpretation is summed up in the following verse from 'UNMAI VILAKKAM'

தோற்றந் துடியதனிற் றேயுந்திதியமைப்பிற்
சாற்றியிடு மங்கியிலே சங்காரம்-ஊற்றமா
ஊன்று மலர்ப்பாதத்திலுற்றதிரோதம் முத்தி
நான்ற மலர்ப்பாதத்தே, நாடு.

This cosmic dance takes place in Chidakāśa or Chidambara i.e. Spiritual ether. It has been found out long ago by the Naiyāyika, that ether is the seat of sound. Lord Naṭarāja is always dancing in the Daharākāśa. Vedas also proclaim thus.

अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेदम दहरोऽस्मिन्नन्तराकाश-
स्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाच विजिज्ञासितव्यम् ॥

(Chandogya 8-1)

दहरं विपापं परवेदमभूतं यत्पुण्डरीकं पुरमध्यसंस्थम् ।
तत्रापि दहं गहनं विशोकं तस्मिन् यदन्तस्तदुपासितव्यम् ॥

(Nārāyaoparished)

हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम् ।
अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् ॥
तमादिमध्यान्तविहीनमेकं विभुं चिदानन्दमरूपमद्भुतम् ॥
उमासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तम् ॥
ध्यात्वा मुनिर्गच्छति भूतयोनिं समस्तसाक्षिं तमसः परस्तात् ॥

(Kaivalya 1-6)

That is why Chidambara Kshetra is called the Heart of our country and the Chidambara Rahasya which is pointed out is Chidākāśa. Goddess Sivakāmi looks with wonder and devotion at the dance and through her Karunākāṭāksha graces the devotees, just as a mother pleads on behalf of her children to the father who may be a disciplinarian. Cf, Kalidāśa's line in the Meghasandesa—

शान्तोद्वेगरितमितनयनं दृष्टभक्तिर्भवान्या ।

After Atmārthapūja, the Saiva is expected to go to the public temple and offer worship there. One form of worship or service consists of sweeping and washing of the precincts of the temple, planting and nourishing plants, plucking of flowers, knitting of garlands, burning of incense, lighting lamps with ghee, singing devotional songs and offering materials of worship etc.

Another form is worship of the temple and the deities. After washing hands and feet, and sipping water thrice, looking at the Gōpura with devotion as Sthūla Linga, the devotee has to enter the Dvāra uttering Siva Nāma, offer namaskara to Balipeetha, Dhawaja Stamba and Rishabhadeva, prostrate with Aṣṭāṅga, go around the temple at least 3 times, offer namaskāra to Dwarapālakas, Nandi Deva, Viḡṇeswara in order, have arcana done through the Sivacarya to both Siva Linga and Ambika, then offer Namaskāra to Naṭarāja, Dakshinamoorthy, Somāskanda, Subrahmanya and Saivacaryas and finally reach the Sannidhi of Candēswara, offer to him the Nirmālya, clap the hands thrice, continue the pradakshina, stand before the Rshba and see Sivalinga through the horns of Rshaba, then prostrate before the Balipeetha, sit and meditate the Panchakshara and Aghora Mantra.

From entering the temple till leaving it, the mind must be concentrated only on god. No talking, no diversion, no eating, drinking, chewing, spitting etc., should be done. Then only, there will be the calm serenity in the temple which would facilitate concentration, making the term Ālaya significant, since the word means drawing the mind from all-around and concentrating on God.

Before I continue with other religious duties, at this context, I shall just point out the structure of the temple and its philosophical interpretation. A temple has got Garbha gr̥ha, Ardha Mandapa Mahāmandapa, Snāna Mandapa, Alankāra Mandapa and Sabhā Mandapa. These six represent the Shaḍḥādhāras viz., Mulādhara, Svādhishṭhāna, Manipūraka, Anāhata, Viśuddhi and Ājnā, in the human body. Mandapa of thousand pillars represents the Sahasrārakamala in the head called Ummanī Sakti. The tīrtha by the side of the Mandapa is Candrapushkarani in the brain. There are five prākaraś in a temple. The first represents the Sthula Deha of Annamaya Kośa, the second prānās and Karmēndriyas of Prānamaya

Kośa, the third Manas and Karmendriyas of Manōmaya Kośa, the fourth Buddhi and Jñanendriya of Vijnāyamaya Kośa, the fifth Prāṇa and Sushupti of Ānandamaya Kośa. The door that hides Sivalinga is Avidyā causing Kopa, Rāga, Dvesha and Ahankara. When the door is opened, there is Siva Darśana. When Avidyā is destroyed, the joy of liberation is realised. There are five Sabhas in a temple. Rāja Sabha represents Annaamaya Kośa, Deva Sabha—Prāṇamaya Kośa, Nṛtaṣabhā Manomaya Kośa, Kanakasabhā—Vijñānamaya Kośa and Cit Sabhā—Ānandamaya Kośa. The Sthupi is Hṛdaya-kamala, the bottom is Pṛthivi, the Nāla above it, is 23 tattvas, the thorns in the Nāla 72 Bhuvanas, the eight petals the eight tattvas, 64 Kesaras the 2 tattvas—Iswara and Sādasiva, the bottom of the bud-Māyā, the form of the bud 'Śakti Tattva, the 51 seeds in the bud Siva Tattva and Kalaśś Sakti. In the midst of this Hṛdayakamala resides God Siva.

Yogins find in the human body the Temple thus. Brahmaraṇḍhra Kapāla Dvāra is the upper Gōpura Dvāra. The ends of the toes and of the middle fingers, escrotive dvāras are Dhakshina Gopura Dvāra, Brūmadhya is Antarala Gopura Dvāra. The navel is the Balipecta. Hṛdaya is the Dvijastambha. Kantha is Nandi.

The Dhvajastambha represents the Sushshmanadhi of the human body which stands erect by practising by Prāṇāmaya and thereby controlling the mind and the Indriyas and realising Paraśiva.

The Siva Linga in the Garbha Gṛha is the Supreme God. Lingam consists of two roots 'li'=to contract and 'Gam'=to appear. Thereby Linga represents the supreme god in whom the whole animate and inanimate universe remains concealed, and from whom it emanates. To remind us of the supreme powers of god, Linga is but a symbol. Yogins realise in Anāhata-Svayambhu linga, in Manipuraka-Urdha-mukha linga, and in Ājñā-Mahālinga.

Linga, Nandi and Balipecta are Pati, Paśu and Pāśa'—all the three of which exist always and are having the relationship of व्याप्तिव्यापकव्याप्यम् as the sea—the space, the water and the salt in it.

There are other religious rituals connected with Aparā Kriyā i.e. obsequies like Antyesthi, Śraddha etc. which are all for the uplift of the departed souls.

There are innumerable vratas or fasts based on Vāra, Tithi, Nakshatra etc., the rules for practising which are dealt with elaborately. Kshetra Yatra or pilgrimage is considered very sacred. There are Pasu Dharmas which will come under social service, like construction of choultries, planting of trees on the road side, offering of food, drink, clothes and medicine freely to the needy, imparting education, religious propaganda, satkálashépams, bhajana, námasankeerthnam in goshti, etc., Above all, emphasis is made in the Agamas on character—restraint of the senses, sattvic food, abstention from uttering false-hood, stealing, lust, anger etc. Any worship without character is worth nothing.

Having so far dealt with the religious aspect of the Agamas, I shall now take up the Jnānapāda which is the Saiva Siddhanta Philosophy. All the Agamas accept three eternal categories Pati, Paśu and Pāśa, God, Soul and Matter. Pati or God has two fold aspects. Swarupua (real) and Tatastha (assumed). The former has neither beginning nor end *i.e.*, Nitya, permeates the entire animate and inanimate *i.e.*, Vibhu, possesses wonderful energy to create in a particular order or simultaneously all elements Vichitrasaktimatvam. Since the created world is seen as a composition and inanimate world cannot create itself and since the souls individually or collectively cannot create this world, it is to be inferred that the maker of this universe is God. That is what the first Kārika of the Siva-jnanabodha in Raurava Agama and the Tamil Sivajnanabodham says :

स्त्रीपुत्रपुंसकादित्वाज्जगत्: कार्यदर्शनात् ।

अस्ति कर्ता स हृत्वैतत् सृजत्यस्मात्प्रभुर्हर: ॥

அவனவளது வெணுமனவ முனினைமையின்

தோற்றியதிதியே யொடுங்கி மலத்து ளாதாம்

அந்தமாத்ர யென்மனார் புலவர்.

अथोपलभ्य देहादिवस्तु कार्यत्वधर्मकम् ।

कर्तारमस्य जानीमो विशिष्टमनुमानतः ॥

Seeing that the body is a composition, we are able to assume a peculiar creator of this, by inference. Now comes the question whether the creator of this world is one or many. The Saiva Agamas say that god is only one as presented in the vadic passages like

एको रुद्रो न द्वितीयाय तस्थुः (Yajus and Svetaswataropani-
nishad 3-2).

सदेव सोम्येदमग्र आसीत् । एकमेवाद्वितीयम् ॥ (Chandopyopanishad).

In both these, there is negative participle. This Nañ has got 6 senses

तत्सादृश्यमभावश्च तदन्यत्वं तदल्पता ।

अप्राशस्त्यं निरोधञ्च नवार्थाः षट् प्रकीर्तिताः ॥

The Agamas take Sādrśya sense not Abhāva and Anyatva as Saikara and Madhva take respectively. According to Grammar and Practice, a negative participle with a numeral does not give the sense of Abhāva and Anyatva : For instance if one says "I have not two mangoes", it does not at all assert "I have one mango only" but it may also mean "I have three or more." Further, if there is one entity only, according to the Vedāntis, why should that god say Ekameva and to whom has he to say that ? So these Vedic and Upanishadic passages declare that god is one who reveals the sṛtis (Vedas) to the Jivātmas. Another differentiating feature of god as presented in the agamas is his relationship with souls and matter. The soul is related to the body in an Abheda manner. The soul answers to the name of the body. But yet the soul and the body are two different entities. The soul cannot become the body: nor the body the soul. Similarly, God is related in an Abheda manner with the soul. But the two are different entities. While the soul cannot remain separated from the body : God can exist alone without the soul. God and soul both are Cetanāś. The relationship between God and soul is further illustrated as that between sound and its tune, fruit and its flavour i.e., Guna and Guni or Vyāpaka and Vyāpya. These three kinds of relationship Abheda, Bheda and Bhedābheda are illustrated in one example.

लाक्षाश्लिष्टं शिलाचूर्णं यथा तन्मयतां गतम् ।

तथा स्वात्मनि दृष्ट्वेवं वदाम्येवं जगन्मयम्

Particles of sand mixed with molten lack seem to be one-Bhedābhēda by relationship ; but the two are Bheda different substances. But by mixture they are one Abheda. This characteric of god was understood by devotees, the Samayācāryas who sang the Devaram and Thiruvachakam.

எட்டுத் திசைதானாய், வேறாய், உடனானிடம் வீழிமிழலையே.

Siva is having Mantra Sarīra and he is having five faces Īśāna, Tatpurusha, Aghora, Vāmadeva and Sadyojāta. Mṛgendra defines Īśāna thus :

ईष्टे येन जगत् सर्वं गुणेनोपरिवर्तिना ।

स मूर्धसमदेशत्वान्मृधानावयवस्तनोः ॥

As he lords over the Universe and is capable of protecting all by his Isana Mantra, he is placed at the head of all. Matanga derives thus :

मूर्धा वै परमा काष्ठा तच्चैवेशित्वमद्भुतम् ।

ईशानीभिस्तदुत्थाभिरणूनां बलमादरात् ॥

विनिष्कृत्य मलात् तूर्णं योजयत्यमले पदे ।

यतस्तस्मात् स भगवानीशमूर्धेति चोच्यते ॥

Mūrdhā is the highest limit, and that has got wonderful lordship. With the powers Īśānī etc that arise from it, since he frees the souls from malas impurities and uplifts them to a pure state, he is called Īśānamurdhā.

Tatpurusha is thus explained by Mṛgendra

तस्य तस्य तनुर्या पृस्तस्यामुषति येन सः ।

तत्राणाद्व्यञ्जनाच्चापि स तत्पुरुषवक्त्रकः ॥

As he resides in the bodies of Deva, Manushya etc, as Adhishtṭhātā and as he removes their fear of birth and death and protects them, he is called Tatpurushavaktra. Matanga elaborates it thus :

वक्त्रं तेजोमयं तस्य येनोद्गीर्णास्समन्ततः ।

ज्ञानाग्निविप्रुषस्तीव्राः पूरयन्त्यखिलं जगत् ॥

His face is illumination of knowledge. Sparks from it fill up the entire universe.

पुंशब्दः पवने प्रोक्तः पुनात्यस्मिंश्चराचरे ।

अज्ञाननिचयं पुंसां तस्मान् पुं स उदाहृतः ॥

Since he purifies the animate and inanimate world from their ignorance he is called Pumam.

चलच्छक्तिमयं वक्त्रं तच्च सर्वगतं विभोः ।

पुमान् वक्त्रे यस्मात् तस्मात् पुंवक्त्र इष्यते ॥

His face is full of power that moves and envelopes everything. Since that illuminating energy is in the face, it is called Tat-Purusa-Vaktra

Aghōra Hṛdaya is interpreted by Mṛgendra thus:

हृदयं बोधपर्यायस्सोऽस्याघोरश्शिवो यतः ।

परिग्रहस्य घोरत्वात् घोरोक्तिरुपचारतः ॥

Hṛdaya means wisdom, and that is not fearful but śānta, but his parigraha śakti connected with Aśuddhādhwā is fearful.

Vamadevaguhyā is explained in this manner by Mṛgendra.

वामस्त्रिवर्गो वामत्वाद्वहस्यश्च स्वभावतः ।

वामन्धाम च यस्यासौ देवः स्याद्द्वामगुह्यकः ॥

Dharma, Artha and Kāma—these three are of a lower order—Vama; Dev means brilliance, Guhya—means secret. Siva's brilliance which makes the soul enjoy the three vargas according to Karma is called Vāma Deva and by nature it is secret.

Sadyōjāta is defined thus in Mṛgendra—

सद्योऽणूनां मूर्तयस्संभवन्ति

यस्येच्छातस्तेन सद्योऽभिधानः ।

सद्यो मूर्तियोगिनां वा विधत्ते

सद्योमूर्तिः कृत्यशैघ्रयान्नमूर्तेः ॥

Since he endows quickly bodies to the souls and mantra Sariras to yogis, he is called as Sadyōjāta since he acts quickly; not since he takes forms.

एवं मन्त्रास्तु पञ्चैते यैर्निबद्धतनुश्शिवः ।

घटितं पञ्चभिस्तस्य शरीरममलं शुभम् ॥

These are the five mantras which constitute the pure body of Pati. Just as one who has to do a work requires adjustment for it, so also God is endowed with natural Karaṇa which is his own indivisible Sakti.

शक्त्योऽस्य जगत् कृत्स्नं शक्तिमांस्तु महेश्वरः ।

शक्तिस्तु शक्तिमद्रूपाद्व्यतिरेकं न बाञ्छति ॥

तादात्म्यमनयोर्नित्यं बहिदाहकयोरिव ।

शक्तिशक्तिमतोर्यस्मादभेदस्सर्वदा स्थितः ॥

The entire universe is His power or energy. Maheswara is the possessor of energy. Energy is not a discontinuance of Siva. Siva and Sakti are united as fire and heat. When god is remaining inactive with self lamination, he is Siva, like sun. When God looks around and becomes related with soul, he is Śakti by Tādātmya. He has Abhēda with soul, as soul is with the body. He has Bheda from the Soul as eye and sight, and he is Bhedābheda as Ātmabodha and eyesight. His śakti or energy, though one, is manifold and attains different names according to the characteristics and functions. The single fire assumes different names by its characteristics like heating or cooking or burning or illuminating etc.

For the sake of liberating the souls who are under the influence of three kinds of Pāśas, God by his Sakti endows to the souls तनुकरणभुवनभोग by Pancakṛtya which is carried on by His indivisible Śakti. This Sakti is otherwise called Kuṇḍalinī or Tīrōdhāna or Śuddhamāyā. It is defined thus:

लयादिव्यावृत्तिर्यत्र शुद्धाध्वा यतोऽजनि ।

सा तु कुण्डलिनी शम्भोर्नित्याधिष्ठेयरूपिणी ॥

That is called Kuṇḍalinī or Śuddha Māyā. It is Adhīsthāna of Siva in which Laya, Bhoga, and Adhikāra of Siva exist and from which Śuddhādhvā is evolved. From Śuddhāmāyā or Ūrdvāmāyā there is the evolution of five Siva Tattvas called Siva, Sakti, Sādākya, Īswara and Śuddha Vidyā. From Adhomāyā is the evolution of Vidyā Tattvas viz., Kāla, Niyati, Kalā, Vidya, Rāga and Purusha, From Prakṛtimāyā is the evolution of 24 Ātmatattvas viz., Guṇa, Buddhi, Ahankāra, Manas, Karna, Tvak, Cakshus, Rasanā, Ghrāna, Vāk Pāda, Pāni, Pāyu, Upastha, Śabda, Sparśa, Rūpa, Rasa, Gandha, Ākāśa, Vāyu, Tejas, Ap, and Prthvi.

The method of evolution and the characteristics of all these 36 tattvas are defined elaborately in different pathaśas. I shall just indicate very briefly. The universe which always exists is dissolved into subtle form, during Mahāsamhāra Kāla. Then it is to be reproduced by Paraśiva from Himself. For that purpose He aspects the Śuddhamāyā through his Jñānaśakti; then there is Kshoba in the Śuddhamāyā. That Bhāga which is perceived by Jñānaśakti alone is Sivatatva or Laya or Nishkala or Saktimān or Nāda. When Para Siva aspects the Śuddha Māyā which is Kriyā Śakti, Śuddhamāyā is actuated and

then it is called Śakti Tattva or Sthūla Laya or Sthūla Nishkala or Bindu. God then assumes Bhoga Avasthā and aspects with special intention the Kriyā Śakti, with His Jñāna-Śakti. Then the third stage of evolution takes place in Śuddhamāyā which is Unmukhī to create. This is called Sadāsiva Tattva or Udyukta or Bhoga or Sakalanishkala. Now God takes the Adhikāra Avasthā and uses His Kriyā Śakti for Pravṛtti. This fourth stage of Śuddha Māyā is Īswara Tattva or Śukshma Adhikāra or Śukshma Pravṛtti and Sakala. Next, God gets Sthūla Adhikāra Avastha and employs Jñānaśakti for Pravṛtti. This fifth stage of Śuddhamāyā is Śuddha Vidyā Tattva or Sthūla Īswara or Sthūla Adhikāra or Sthūla Pravṛtti or Sthūla Sakala. These five evolutions are neither Vivartana nor Parināma but Vṛddhi. These five find a place in the Upanisads also. Compare for instance the following line from Brhadjalopanishad.

शिवं शक्तिं च सादाख्यमीश्वरं विद्याख्यमेव च । (4-19)

Āśuddhamāyā is eternal, formless, single, the seed of the Universe and the Parigraha śakti of Siva and gives to souls Bhuvana, Bhoga, Tanu and Karaṇa. Kālā is the time which is three fold past, present and future. Niyati is regulation—that is making the souls realise the consequences of their own deeds. Kalā is removing a little of the Mala that permeates the souls, so as to make them enjoy. Vidyā is the means of imparting a little Jñāna to the soul as to use Manas, Buddhi and Ahankāra Tattvas. Rāga is kindling up of the Icchā of Souls towards bhoga. Purusha is that which has got the above five as its cloak, i.e., Pancakancuka in order to experience the Pancakleśas of Prakṛti Māyā. These seven Vidyā Tattvas are referred to in the line of Svetasvataropanishad

कालस्वभावो नियतिर्यदृच्छाभूतानि योनिः पुरुष इति चिन्त्यम् ।

The remaining twenty-four Tattvas are evolved from Mūlaprakṛti, Prakṛti māyā or Pradhāna or Avyakta. This itself is evolved from Kālā Tattva and actuated by Srikantha Rudra. This is the Mūla Kāraṇa for Bhogya Tattva Prapanca. Guṇa Tattva is evolved from Avyakta and herein Sattva, Rajas and Tamas become Vyakta.

Buddhi Tattva comes from Guna and enables the souls to determine the special characteristics of objects presented generally through Vidyā-Tattva. Ahankāra Tattva is that which causes the Ahankara and Mamakara in the souls. Manas Tattva is born of Taijasa Ahankara and enables the souls to think, doubt, and determine the

objects. The next five are Jñānēndriyas born of Sātvika Ahankāra. Karṇa is ear which enables to hear sound from Ākāśa. Tvak-skin enables to realise touch from Vāyu. Cakshus-eye enables to see forms from Agni. Rasanā-tongue enables to taste flavour from Ap. Ghrāṇa-nose enables to inhale the fragrance from Pṛthvi. The next five are Karmendriyas born of Rāsa Ahankāra. Vāk is the Organ which enables speaking. Pāda is the Organ which enables movement. Pāni is the Organ which enables giving, taking etc., Pāyu is the Organ which enables excretion. Upastha is the Organ which produces joy. The next five are Tanmātrās, i.e., subtle elements from which the gross elements develop, born of Tāmasa Ahankāra. Śabda, Sparśa, Rūpa, Rasa, and Gandha are the Subtle characteristics of Ākāśa Vāyu Agni, Ap and Pṛthvi respectively.

The last five are the Bhūtas or Gross elements. Ākāśa is the Gross Form of Śabda which gives space for movement of all beings and in which all kinds of sound exist. Vāyu develops from Sparśa and possesses the two qualities Śabda and Sparsa, has the action of movement outside and also in ten varieties within the body. Tējas is developed from Rūpa, possesses Śabda, sparsa, and rūpa enables Pāka etc., sacrifices and digestive faculty in the stomach. Ap is developed from Rasa possesses Śabda, Sparśa, Rūpa and Rasa and enables life. Pṛthvi is developed from Gandha possesses Śabda, Sparsa, Rūpa, Rasa and Gandha and enables firm stay. The sāṅkhyas and the Vedāntins say that these Pancabhūtas come one from the other which is not accepted by the Āgamas.

In this manner, god endows to the souls, bound by the three malas, Tanukaraṇabhuvanabhoga so as to free them from bondage. The reproduction is to make the souls eat the fruits of their own Karma. The Samhāra is to give rest to the Karanas, so that they can continue the work refreshed. The Sahajamala in the souls is being washed out birth after birth and finally when the souls become Pakva ripe, God by his grace purifies the souls and makes them one with him.

Next I take the Paśu or Anu or souls as defined by the Āgamas. The existence of souls is proved thus :

नेतितो ममतोद्रेकादक्षोपरतिबोधतः ।

स्वापे निर्योगतो बोधे बोद्धृत्वादस्त्यणुस्तनौ ॥

Since everything else is negated as not Ātmā, since we talk of body as our body, since the soul perceives and enjoys through all the Pancendriyas, since there is recollection of what was dreamt during the non-functioning of the senses, since there is no feeling of joy or sorrow during the sleep, and since it is able to know by being shown, there is Ātmā in this body. By this inference Ātmā or Pasu is established as other than god and matter.

आत्माऽन्तःकरणादन्योऽप्यन्वितो मन्त्रिभूपवत् ।

अवस्थापञ्चकस्थस्यान्मलरुद्धस्वर्गकियः ॥

The Ātmā has his Jñāna-Kriyā concealed by Mala, is different from Antahkaraṇa : but yet like a king assisted by the ministers, with the help of Antahkaranas experiences the five states *viḥ.*, Jāgara, Swapna, Sushupti, Turīya and Turīyātīta.

The world is Jaḍa and so, no use of it to itself. God has infinite knowledge, power and joy and he is not in need of anything and so, he has no benefit of the world. So, for whom is this world intended? Surely, it is for the Ātmā.

Similarly, Vedas and Āgamās are produced by god himself, not for his own purpose. The inanimate world, can make no use of it. So for whom are these revelations ? God and world, Vedas and Āgamās are intended only for Ātmās, who possess a little knowledge which requires kindling and who take part in the world, and make use of the world. Various plants function by nature, not knowing what they are doing. The Ātmas are not doing things blindly. So it is clear that they are not Jaḍas; but they possess some animate power, which western scientists call as Neo Vitalism. Ātmā can be only inferred as fragrance in flower. But we know that fragrance and flower are different, and yet fragrance cannot remain without flower. Similarly, Ātmā and Śarīra are different. But Ātmā cannot remain without Śarīra. Ātmā is like Electricity. We can only explain how and what we can do with electricity; but we can't show electricity. Likewise, we can only explain the energy and activity of the Ātmā but can't show the Atma. Another feature of the Ātmā is like that of the eye. The eye in light is able to see things. But in darkness it becomes dark, and is not able to see things. Similarly Ātmā when allied with God can see god and when allied with Pāśa becomes tied to it. Atma is like crystal also. The crystal gets the

colour of any object that is beneath it when the light of the Sun falls on it from side; but when the light falls directly on it from above the crystal retains its own nature and is not influenced by the colour of the object beneath. So also Ātmā is attached to Pāśa, when Siva's grace is far from it. But when Siva's grace falls directly, the Atma is not at all affected by Pasa.

Ātmās or anus are minute like a Cow's hair split into one by lakh. Ātmās are innumerable. They are of the same form in which they live whether Anḍaja, Swētaja, Udbhija and Jarāyuja—C.P. Thiruvachakam

புல்லாகிப் பூடாய் புழுவாய் மரமாகிப்
பல்விருகமாகிப் பறவையாய்ப் பாம்பாகிக்
கல்லாய் மனிதராய்ப் பேயாய்க் கணங்களாய்
வல்லகரராகி முனிவராய்த் தேவராய்ச்
செல்லா நின்ற வித்தாவர ஜங்கமத்துள்
எல்லாப் பிறப்பும் பிறந்தினைத்தேன்.

According to the bodies, the souls possess senses from one to six. All these souls in this earthly world are called Sakalas. Those in heaven are Pralayākalas and Vijñānakalas. Sakalas are those Atmas bound by all the three pāśas; Pralayākālas by two viz., Ānava and Maya and Vijñanakalas by Anava only.

The Ātmās which are bound by nature with these Malas are to be freed from their effects. It is for this purpose, they are endowed by god with Karanas. By doing the thing enjoined in the Agamas gradually in some births the souls become ripe and then god by his grace liberates them.

Next, I define the Malas as presented in the Agamas. The various names of Anava-Mala are enumerated thus.

पशुत्वपशुनीहारमृत्युमूच्छोमलाञ्जनैः ।

अविद्याऽऽवृतिरुक्तानि पापमूलक्षयादिभिः ॥

Their characteristics and divisions are presented in the following.

तदेकं सर्वभूतानामनादिनिविडं महत् ।

प्रत्यात्मस्थस्वकालान्तापायिशक्तिसमूहवत् ॥

This Mala is one, binding all souls, having no beginning, dense, incapable of separation, but having various degrees of powers which perish individually in Ātmās, as they get Paripakva. It is according to the degree of the bondage, that god gives different bodies to the souls. And having got Karanas, the souls have to experience misery in this world.

यथा क्षारादिना वैद्यस्तुदन्नपि न रोगिणाम् ।
कोटाविष्टार्थदायित्वाद्दुःखहेतुः प्रतीयते ॥

Just as the Physician, although causing pain by the application of irritating medicine to the wound, conduces at the end for its cure, so also God has to cure the soul from this disease of Ānava. Another Bondage is the Karma—the fruit of the Actions of the soul which becomes three-fold Prarabha, Sancita and Āgāmi. Prarabha is that portion of Karma which is set apart by Kāla and Niyathi Tattvas for each soul to be experienced in a particular birth. This is what is called fate, which nobody can conquer. Sancita is the accumulation of the fruit of actions of different births. Āgāmi is the Rāga and Dvesha that are created in the minds of souls when experiencing prarabha, which itself is the seed for further Karma. The third bondage is the Māyā-Mala. It is thus defined :

तदेकमशिवं बीजं जगतश्चित्रशक्तिम् ।
सहकार्यधिकारान्तसंरोधिव्याप्यनश्वरम् ॥

It is one, the Parigraha Sakthi of Siva, the material cause of the Jagat, yet countless in aspect, Vyāpaka and obscuring the souls from knowing the true nature of both what is experienced and the experiencer himself. This māyā of the Āgamas is real and eternal being Parigraha-sakti of the Eternal Siva. While Siva in his real inactive state is pure, cētaṇa, in his active state through Māyā, the Parigraha Śakthi—becomes the Upādānakāraṇa, of the Acetana Prapanca also.

Now having shown briefly the characteristics of Patī, Paśu and Pāśa, I have to point out what Āgamas say about the means of salvation. As I have already pointed out, the souls, which are Cetanas with limited knowledge but confined by Sahaja-Mala called Ānava as rust in iron and copper, are endowed by god the Śarīra according to the degree of Pāśa in individual souls. This mala in the soul cannot be washed out in a single birth and so to wash the dirt gradually another dirt of the body is given. But while washing the Mala the souls add to the impurity by Karma Mala, which further involves in frequent births. The Āgamas have given the religious duties Caryā, Kriyā and Yoga and by practicing them gradually, step by step, the Mala is being a little washed out and true knowledge dawns. And it is at this juncture there is Mala Paripāka and god reveals Himself

directly to Vijñanakalas; as murthas to pralayākalas, and as human Gurumurtis to Sakalas and by Diksha liberates them from Mala-Traya. Liberation of the soul is reaching the Advaita Bhāva with God. Soul being always incapable of remaining alone becomes one with the body in the baddha state and when liberated becomes one with God. This is the secret-the silent commentary of the Cinmudrā of the God Dakshinamurthy. The fore-finger represents Paśu. The fore-finger is naturally connected with the other three fingers which represent the three malas. The thumb, which is aloof but capable of being connected with the other fingers represents God. The fore-finger detaching itself from the three fingers and bending to be connected with the thumb, which also comes down, the two are united into one circle ; that is the advaita relationship of God and Soul.

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